

OUR STORY TOO - LESSON 19

(A) Santiago Review of *Christianity, Social Tolerance, and Homosexuality*, pages 197-198 of this course manual

(1) Boswell's social history of gay/lesbian people covers the time period from the 1st century to the 14th century.

(2) What are the six conclusions that Boswell draws about the relationship of religious belief and intolerance?

(1) (a) Religious belief is not the cause of intolerance; rather prejudice is brought into those religions which reject reason as a basis for judgment, or which do not accept tolerance as a value.

(1) (b) Religious belief then becomes tangled with popular prejudice and is used to justify it.

(1) (c) Pretexts for persecution are based on fear.

(1) (d) Only one book in the Bible refers to homosexual acts, namely Leviticus. All other condemnation of homosexuality based on the Scriptures is due to mistranslations.

(1) (e) Societies which are authoritarian and "turned-inwards" are more apt to oppress minority groups, whereas societies which are open, diversified, and democratic do not.

(1/2) (f) Historically, intolerance of Jews has tended to occur together with the intolerance of gay/lesbian people.

(2) (3) According to Boswell, homosexuality was practiced and accepted as a matter of course in Greece, Rome, and the Near East during the early Christian era. Homosexual marriage was recognized as valid in law by Rome until 342 C.E.

(5) (4) Intolerance began to grow in the Roman state after the 4th century. This was the period of Rome's decline which saw an increase in provincialism and imperial tyranny.

Homosexuality was outlawed in the year 533 C.E. without any consultation with the Church.

The first recorded victims of this new anti-gay trend were the bishops of Rhodes and Diospolis.

Even though the Church treated homosexuality lightly, civil intolerance of it grew as:

(a) Rome fell

(b) the Saracens conquered Spain

(c) many small, rural, xenophobic societies replaced the Empire



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- (5) What was the situation of the 10th and 11th centuries that led to greater acceptance of homosexuality?

(2) Artisan production and the growth of trade led to the rebirth of cities, bringing a period of great acceptance and diversity in a context of urban self-government.

During this period homosexual love literature flourished, and many civil and religious leaders were known and accepted as gay, including kings, cardinals, and bishops.

- (6) The growing oppression of gay/lesbian people and other minorities between the 12th and 14th centuries coincided with:

- (2)
- (a) the resurgence of secular absolutism
 - (b) the growth of asceticism
 - (c) emerging problems with widespread poverty
 - (d) codification of civil and canon law

- (7) Explain the homosexual charge that triggered the First Crusade.

(1) The First Crusade was triggered by a counterfeit letter supposedly written by a Christian king in the East, accusing the Muslims of all sorts of vices, including homosexuality.

- (8) The church council called Lateran III in the year 1179 issued for the first time in Christian history an injunction against lending money at interest and against Muslims, heretics, Jews, gays, and other minorities.

The church council called Lateran IV in the year 1215 issued a further injunction against Jews but did not mention gays.

- (9) What was new and different about ecclesiastical and secular legislation produced in the 13th century?

(1) Church and secular legislation was produced in unprecedented quantity, regulating most aspects of public and private life.

- (10) The anti-homosexual prejudices of this time were brought into Christian theology and given great prestige by the theologian named St. Thomas Aquinas.

(1) (2) (11) Which was the last major European country to expel Jews and to tolerate homosexuality? c

- (a) England (b) France (c) Spain (d) Germany (e) Portugal

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- (12) Why did the intolerance of gay/lesbian people in the 13th and 14th centuries continue to influence Europe for centuries?

Intolerance was perpetuated by its inclusion into theological, moral, and legal codes written at that time, which continued to influence Europe for centuries.

- (13) In this social history Boswell presents the Church as failing to fulfill its role as guardian of the Christian moral framework.

Instead the Church trailed behind and gave sanction to secular vagaries.

- (14) Match one of these historical figures with each description below:

(a) Anselm of Canterbury (b) Aquinas (c) Edward I
(d) Edward II (e) Philip of France

e He and King Richard the Lion-Hearted a great love affair.

a One of the founders of Scholasticism, he composed love poems to two of his monks.

d England's last acknowledged gay king, he was murdered by the insertion of a red-hot poker into his anus.

- (B) Deacon Review of Christianity, Social Tolerance, and Homosexuality, pages 199-200 of this course manual

- (1) Boswell was only 33 years old when this book was published in 1980. He teaches medieval history at Yale University.

- (2) The first legal actions against homosexual behavior in the Roman Empire were in the 3rd century C.E. These included a series of laws regulating various aspects of homosexual relations, ranging from statutory rape of minors to gay marriage.

Homosexual relations were not categorically prohibited until the 6th century.

- (3) Prior to this 6th century legislation, there were some attempts to sway public opinion against the easy acceptance that gay people found. We know these attempts were unsuccessful because:

(a) There were gay people in the positions/occupations of emperors, bishops, monks, soldiers, common citizens, divinities.

(b) Emperor Hadrian had statues of his male lover put up all over the empire.

(c) The enormous appeal of same-gender love shows up in fiction, poetry, coinage, architecture, and art.

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(4) One common homophobic argument is that homosexuality had something to do with the fall of Rome. Boswell demonstrates to the contrary that the deterioration of Rome's vitality had something to do with fear and repression aimed at minorities.

(5) Hostility to gay/lesbian people and homosexual behavior first arose on a massive scale during the period of the dissolution of the Roman state from the 3rd to the 6th centuries. During this time urban culture fell apart. The repressive Roman government sought desperately to exert its power by:

- (a) curbing nonconformity
- (b) legislating morality
- (c) seeking scapegoats

(6) The revival of urban life/culture restored gay culture too. By the 11th century there again appeared gay literature and prominent gay persons in all levels of church and society.

(7) Around the year 1100 several prominent churchmen tried to persuade Pope Urban II to block the appointment of an obviously gay man as Bishop of Orleans. Did the Pope block this appointment? Yes or No X

The appointed Bishop named John was the lover of Ralph, who was the Archbishop of Tours.

(8) Some of Boswell's historical conclusions are:

- (a) Regarding homosexuality, the earliest church said nothing per se.
- (b) None of the most prominent or influential early Christian writers considered homosexual attraction "unnatural".
- (c) None of these early writers tried to use the teachings of Jesus or his early followers as objections to physical expression of homosexual feelings.
- (d) Later "biblical" arguments against homosexuality must be viewed then as manufactured ammunition for a hatred whose origins must be sought elsewhere.

(9) Boswell includes a sizable appendix on two words used by Paul that have been interpreted to condemn gay/lesbian people, these two words being "malakoi" and "arsenkoitai"

Deacon takes issue, however, with how Boswell treats the biblical account about the city of Sodom.

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(10) For Deacon, the finest joy of Boswell's book is the author's citing and translation of gay literature.

(C) *The Same Struggle*, page 201 of this course manual

(1) In this article (an excerpt of a "live" workshop), Boothman demonstrates that historically the oppression of women and gay males are related.

(2) For the early theologian/writer Augustine, homosexuality was wrong because it was a man using his body as that of a woman.

(4) The reasoning of Augustine was that the body of a man is superior to the body of a woman.

Augustine presented a hierarchial view of creation. From top to bottom it was:

- (a) the divine - God
- (b) men
- (c) women
- (d) children
- (e) animals
- (f) plants

What determined one's place in this hierarchy was the presence or absence of reason.

(3) In a one-paragraph essay explain why it is sinful in Augustine's view for a man to act like a woman?

(2) Homosexuality was considered sinful because it was a man acting like a woman. For a man to make love to another man is to use his body as that of a woman, thus voluntarily lowering himself to second-class citizenship and therefore moving away from God. If a man acts like a woman, and woman is farther away than man from God, then a man is moving away from God, and that is sin.

(4) In a one-paragraph essay explain why lesbians are not perceived to be as "bad" as gay men.

(2) Society has never perceived of lesbians as being as "bad" as gay men because lesbians were women who were trying to act like men. Even though they don't have what it takes, at least they are trying; at least they acknowledge that it is better to be like a man than like a woman.

(5) Boothman's conclusion is that the source of the oppression of gay men is the oppression of women, that in fact gay people are underneath women in the hierarchial system that society has created.

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(D) *Beyond Cliches*, pages 202-206 of this course manual

(1) In this article Van Fossen explores the two seemingly contradictory clichés:

(a) We lesbians were burned at the stake

(b) We were ignored

(2) Van Fossen's survey focuses on Western attitudes toward women and lesbian practice.

(3) Prior to the common era and the beginnings of Christianity, lesbian practice was either not taken seriously or ignored.

(4) In a one-paragraph essay explain why ancient Greece seems to have been a bisexual culture for women and men. Explain what is known about same-gender relations for both men and women.

While there is much evidence of male homosexuality in ancient Greece, there is little direct evidence of lesbianism. Male same-sex relations were considered the highest expressions of love in that they were not tainted by what the Greeks considered the ulterior motive of reproduction. Heterosexual intercourse was performed as a duty to the state. What the Greeks felt about lesbian practice is not well documented, except what can be pieced together of Sappho's life and work. Since the sexes were largely segregated and considering the evidence of Sappho's erotic attachments to her students in her school for women on the Island of Lesbos, ancient Greece was obviously a bisexual culture for women and men.

(5) Why was lesbianism not problematical in extreme patriarchies?

In extreme patriarchies lesbianism was not a problematical phenomenon, since the choice of a woman for a woman was considered a lesser choice, expedient if no men were available.

(6) Why did ancient Israel not accept male homosexuality?

(a) Since Israel was concerned about survival, and fertility was thought to rest in the male, same-gender relations between men were felt to endanger tribal survival.

(b) Male homosexual practice was associated with various pagan cultures surrounding Israel, and against which the Israelites struggled to keep their territory and their identity.

(7) Why were no laws against lesbian practice in the Hebrew Scriptures?

(a) In ancient Israel women were completely subjugated and indeed were chattel.

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(7) (cont'd)

(b) The behavior of women was not monitored except when it violated male property rights (as in adultery).

(8) Later rabbinical law does contain some proscriptions against lesbian practice, but not very severe ones. Male homosexuals were still stoned to death while lesbians were simply disqualified from marriage with a priest.

(9) There is a possible reference to lesbian behavior by the apostle Paul in his epistle to the Romans, but that reference is ambiguous.

(10) The early Church fathers were strongly influenced by neo-Platonism with its body-mind dualism.

According to their way of thinking, the male principle of reason is identified with the soul, and the female principle is identified with the body. Women are subordinate to men because reason is more spiritual and pure than the body.

(11) John Chrysthom regarded lesbian practice as even more disgraceful than male homosexuality because women should have more shame than men, presumably because women were sexually responsible for the Fall.

(12) What did Augustine say about lesbian behavior in convents in a letter to his sister who was a superior in a religious order?

Even though erotic play among women has not been taken very seriously up to now, it must now be raised to the level of sin, not just for nuns but for lay women as well.

(13) What action did the Council of Paris in 1212 take about lesbian behavior in convents?

This council made it illegal for nuns to sleep together and demanded that lamps be lit all night as safeguards against this "erotic play" of women.

(14) When lesbian practice was raised to the level of sin, penances were developed: 3 years for lay women and 7 years for nuns.

(15) A legal code of 1260 in Orleans, France, prescribed the following penalties for genital activity among women:

First or Second Offense: mutilation, which meant clitorectomy

Third Offense: burning

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- (1) (16) The Church struggled with heresies, many of which were tolerant of sexual behavior not associated with procreation, their rationale being that not to procreate was to limit the amount of evil in the world.

Because of these attitudes, heretics were accused of various immoral acts, including lesbian practice. It is impossible to tell how many of the women who confessed to lesbian practice actually engaged in it because of the manner in which "confessions" were secured.

- (1) (17) During the 13th to the 18th centuries the Church persecuted many women as witches. While lesbian behavior was usually not directly referred to, this persecution reflected a hysterical fear of women's sexuality.

- (1) (18) The torture and murder of large numbers of women during the Inquisition and witch hunts show that any woman who stepped away from the norm of religious belief could be persecuted. Many were forced to confess to sexual acts they may or may not have committed.

- (1) (19) The only American colony to legislate against lesbian practice was the New Haven Colony; the penalty was death.

- (20) Match one of these female transvestites with each description below:

(a) Deborah Sampson (b) Murray Hall (c) Moreau de St. Mery

(3) b She led completely the life of a male politician in New York City, voted, married, drank, and smoked cigars.

a The fictionalized biography written about her by Herman Mann suggests that she wooed women.

a Her gender was discovered when she was treated for battle wounds.

b Her gender was discovered only after her death.

b Living as a man, she married two women in succession and had marital troubles because of her flirtation with other women.

a She dressed as a man and fought during the Revolutionary War.

- (21) The lifestyle of a woman passing as a man could mean several different things:

(1 1/2) (a) a feminist stance

(b) a form of economic survival

(c) a method of coping with erotic preference for women

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- (22) In the 19th century, intense relationships seem to have existed between most women in the U.S. The nature of these relationships ranged from the supportive love of sisters through the enthusiasm of adolescent girls to sensual avowals of love by mature women.

Negative attitudes toward relationships between women became pronounced and were internalized by women by the end of the 19th century.

- (23) By the end of the 19th century, the oppression of lesbians and gay men took a new form. What was regarded as sin and a crime became an illness to be cured or controlled. Punishment was replaced by treatment. For women the cures attempted included: clitorectomy, hysterectomy, lobotomy, chemical shock, and electro-shock.

One of the pioneers of this field of study, the German clinician named Kraft-Ebing, believed that "every expression of the sexual instinct that does not correspond with the purpose of nature (i.e. procreation) must be regarded as perverse."

The psychological word that was used for homosexually-inclined persons was "inverts".

- (24) According to some sources, in the late 1800's there were courtship rituals carried out by the majority of women students and teachers at women's colleges in the U.S. A research committee of the early form of the American Association of University Women in 1885 objected to this phenomenon known as "smashing" because of the way it disrupted studies.

This research report was a response to the popular theory put forward by E.H. Clarke that when young women did not bear children but instead concentrated on education, energy was deflected from the womb to the brain, which caused acute or chronic diseases.

- (25) Lesbian behavior was linked to feminism by Havelock Ellis who thought lesbianism was a highly contagious disease to which feminists and other independent, autonomous women were particularly susceptible.

- (26) Prior to the end of the 19th century there was no concept of homosexuality but rather only of specific sexual acts which any person might commit which were forbidden and punished.

When same-gender sexual relations became viewed as a pathological or congenital trait, lesbians and gay men were classified for the first time, that is viewed as a certain class of people.

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- (27) Van Fossen views gay men's persecution as primarily based on their genital activity, in that their sexual expression involved a lowering of status that insults male superiority.

3) Lesbians, on the other hand, were both burned and ignored because they were women. Genital contact is not the ultimate focus of the persecution of lesbians, because it was only when women in general became viewed as evil and thought to threaten the social structure that lesbianism became a sin. Women are persecuted only when the patriarchy is threatened by changes in women's behavior.

- 1) (28) Whereas many 19th century women were "woman-centered women" (one definition of "lesbians"), women in the 20th century have been polarized into categories of lesbian and non-lesbian by theories of congenital inversion.

- (29) Van Fossen believes that lesbians share a common history and oppression with all women. Do you agree? Give your personal response to this article in an essay of 3 or 4 paragraphs.

10) (Essays will of course vary. Look for clarity, insight, and an honest wrestling with Van Fossen's view stated above. Make sure the student backs up what they say.)

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(A) **Homosexuality: Challenging the Church to Grow,**
pages 218-222 of this course manual

(1) The landmark book that McNeill wrote that was first published in 1976 is entitled The Church and the Homosexual.

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McNeill maintains that he wrote this book out of love and loyalty for:

- (a) the Christian tradition in general
- (b) the Roman Catholic Church in particular
- (c) the homosexual community

(2) The motivating factors behind McNeill's work for the past two decades have been:

2

- (a) The fact that he himself is a homosexual.
- (b) His increasing awareness of the enormous amount of unjust suffering in the Christian gay community.

(3) The dilemma in which many gay and lesbian Christians feel caught is:

3

- (a) In order to accept themselves and to affirm their sexuality, they believed that they must leave the church.
- (b) In order to affirm their Christian faith, they felt they had to repress and deny their sexuality and lead a life devoid of any sexual intimacy.

Both of these solutions lead to an unhappy and unhealthy life. McNeill became convinced that what is bad psychologically has to be bad theologically, and that, conversely, whatever is good theologically is certainly good psychologically.

(4) The first of the three traditional stances taken by the Christian community regarding lesbian and gay persons that McNeill sought to overturn in his book was that God intends all human beings to be heterosexual, and that therefore a failure to be heterosexual represents a deviation from God's creative plan. According to this traditional view, those who find themselves to be homosexual must change their orientation through prayer and counseling or live totally chaste and sexually loveless lives.

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In a one-paragraph essay explain what McNeill proposed to replace this traditional stance.

(2) God so created humans that they develop with a great variety of both gender identities and sexual-object choices. Consequently, the attempt to force humans into narrow heterosexist categories of what it means to be a man or a woman can destroy the great richness and variety of God's creation. Always and everywhere a certain percentage of men and women develop as gay or lesbian. They should be considered as part of God's creative plan. Their sexual orientation has no necessary connection with sin, sickness, or failure; rather, it is a gift from God to be accepted and lived out with gratitude. God does not despise anything that God has created.

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(1) According to McNeill, the only healthy and holy Christian response to a homosexual orientation is to learn to accept it and live it out in a way that is consonant with Christian values.

(3) The second traditional stance that McNeill sought to overturn in his book is that homosexuallly-inclined persons are somehow a menace to the values of society and the family.

McNeill's counterargument is that gay and lesbian people are a part of God's creative plan and have special gifts and qualities and a very positive contribution to make to the development of society. Indeed, if lesbian and gay people were to disappear, the further development of society toward greater humanness could be seriously endangered.

(3) The third traditional stance that McNeill sought to overturn in his book is that since every homosexual act is sinful and contrary to God's plan, then the love that exists between gay and lesbian persons is a sinful love which alienates the lovers from God.

In a one-paragraph essay explain McNeill's counterargument to this stance.

(2) The love between two lesbians or two gay men, assuming that it is a constructive human love, is not sinful nor does it alienate the lovers from God's plan, but can be a holy love, mediating God's presence in the human community as effectively as heterosexual love.

(8) What two kinds of evidence does McNeill point out that undermines the traditional understanding of homosexuality as a chosen and changeable state?

(2) (a) New insights into... psychosexual development, e.g, one has no choice about sexual orientation; the only healthy reaction to being homosexual is to accept it.

(b) The collective experience of... lesbians and gay men who as committed Christians were seeking to live their lives in conformity with Christian faith and Christian values.

(2) (9) After the publication of his book McNeill was ordered to be silent on the issue of homosexuality and sexual ethics. He obeyed that order for nine years, but broke it because of three occurrences:

(a) The 1986 Vatican letter on pastoral care of homosexuals

(b) The Vatican demand that ethicist Charles Curran retract his position on homosexuality and other sexual moral issues.

(c) The Vatican order to McNeill to give up all ministry to homosexual persons

The crisis about AIDS also convinced McNeill that churches do not have the luxury of time in dealing with homosexuality.

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- (10) McNeill explores why there is no serious moral debate within American churches on homosexuality. For each of the following give a one-paragraph essay response.

- (1) (a) Why is the liberal middle class uncomfortable with moral debate?

(2) The liberal middle class has a therapeutic mentality which is uncomfortable with moral argument. Those who share the therapeutic attitude embrace pluralism and the uniqueness of the individual, and conclude that there is no common moral ground and no public relevant morality. They tend to see moral debate as leading inevitably to irresolvable conflict or coercion.

- (b) Why do the mainline Protestant churches not engage in moral debate?

(3) The mainline Protestant churches share in the therapeutic mentality. In place of the moral question, "Is this right or wrong?" they pose the therapeutic question, "Is this going to work?" The liberal churches tend to assert individual autonomy and freedom, and the right to do your own thing. However, this therapeutic attitude is usually accompanied by an institutional search for compromise on moral issues. For example, some churches, in the face of psychological evidence that sexual orientation is not freely chosen, have begun to distinguish between homosexual orientation (which is not morally culpable) and homosexual activity (which is always morally wrong insofar as it is freely chosen).

- (c) What do the conservative and fundamentalist churches do instead of engaging in moral debate?

(2) These churches feel that they have a clear and direct revelation of God's will concerning homosexuality, and they vigorously condemn it on the basis of biblical fundamentalism and a conservative acceptance of certain cultural mores, especially in the sexual realm (such as the dominance of men over women.)

- (11) Why does McNeill regard the traditional interpretation of the Sodom story as "one of the supreme ironies of history"?

(1) For most of Christian history homosexuals have been the victims of inhospitable treatment - the true crime of Sodom - in the name of a mistaken understanding of Sodom's crime.

- (12) In a one-paragraph essay explain why McNeill thinks that gay/lesbian people and the liberal churches are wrong to steer clear of moral debate or to dismiss moral standards.

(2) There are standards of right and wrong within Christian tradition concerning human sexuality, based in human nature and biblical revelation, which are acceptable to homosexual and heterosexual alike, and which can form the moral basis of public policy.

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(13) McNeill maintains that in the light of the gay Christian experience two fundamental issues of sexual morality must be re-examined:

- (2)
- (a) what makes a sexual act fully human
 - (b) the biblical understanding of homosexual acts

McNeill also maintains that there can be no valid moral debate on these two issues that does not include lesbian and gay people as full participants-----.

(1)

(14) McNeill cites a paper produced by Lutherans Concerned. One of the conclusions of this paper is that: "Ultimately, lesbian and gay people within the church will make a great contribution to the construction of relational ethics and to evangelical outreach-----.

(10)

(15) Do you personally agree with McNeill's contention that the issue of homosexuality (and the presence/activity of gay and lesbian persons) is challenging the Christian churches to grow? What challenge(s) are most important to you personally? Do you think that the Christian churches are capable of responding to these challenges? Respond in an essay of three or four paragraphs.

(Essays will of course vary. Look for an insightful and clear response to McNeill's ideas, a clear articulation of the challenge(s) most important to the student, and insight into the possible response of Christian churches.)

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- (B) *Reuniting Sexuality and Spirituality*
pages 223-226 of this course manual.

Nelson is the author of the books *Embodiment: An Approach to Sexuality and Christian Theology* (Augsburg Publishing House, 1978) and *Between Two Gardens: Reflections on Sexuality and Religious Experience* (Pilgrim Press, 1983).

- (1) Evidence that a sexual revolution has taken place in the last few decades includes significant changes in the cultural and religious understandings of:

- (a) sex roles
(b) sex outside marriage
(c) homosexuality
(d) single-parent families
(e) the explicit portrayal and discussion of sexual matters

These shifts in understanding have been spurred by:

- (a) a new American affluence
(b) the Pill
(c) the flood of women into the work force
(d) the destabilization of traditional values during the Vietnam War
(e) a new societal emphasis on self-fulfillment

- (2) In response to the rise of feminism, gay/lesbian activism, and the plurality of family forms, there has been a religious and political reaction/resistance.

- (3) According to Paul Ricoeur, there have been three major stages in the Western understanding of the relation of sexuality to religion. Briefly explain each.

First & earliest stage:

Sexuality and religion are closely identified, with sexuality being incorporated into religious myth and ritual.

Second stage:

Accompanying the rise of the great world religions, the spheres of sexuality and religion were separated. The sacred became increasingly transcendent while sexuality was demythologized and confined to a small part of the earthy order.

Third stage:

The emerging period is marked by the desire to reunite sexuality with the experience of the sacred. This desire is prompted by a more wholistic understanding of the person and of the ways in which sexuality is present in all of human experience.

- (4) According to Nelson, two positive things about the sexual revolution of the '60s and '70s are:

- (a) Some of the constructive power of sexuality was released.
(b) Gains were made in sexual justice and equality.

On the negative side, some sexual experience was trivialized.

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(5) Nelson believes that we are edging into the third stage described by Ricoeur. The Christian churches are presently engaged in more open ferment about issues of sexuality than they ever have in all of Christian history. Nelson sees seven shifts in the emerging Christian understanding of sexuality:

- (a) a shift from theologies of sexuality to sexual theologies.
- (b) a shift from understanding sexuality as either incidental to or detrimental to the experience of God toward understanding sexuality as intrinsic to the divine-human experience.
- (c) a shift from understanding sexual sin as a matter of wrong sexual acts to understanding sexual sin as alienation from our intended sexuality.
- (d) a shift from understanding salvation as antisexual to knowing that there is "sexual salvation".
- (e) a shift from an act-centered sexual ethics to a relational sexual ethics.
- (f) a shift from understanding the church as asexual to understanding the church as a sexual community.
- (g) a shift from understanding sexuality as a private issue to understanding it as a personal and public one.

(6) In the shift toward understanding sexuality as intrinsic to the divine-human experience, sexual dualism has had to be confronted and attacked. This has meant questioning of two companions of dualism: (a) sexism or patriarchy, and (b) the notion of God's impassivity or passionlessness.

It has also meant the reclaiming of incarnational theology.

(7) The book Situation Ethics by Joseph Fletcher prompted a great deal of ethical rethinking when it appeared in the 1960's.

A group of American Roman Catholic scholars headed by Anthony Kosnick wrote a book in the 1970's entitled Human Sexuality: New Directions in American Catholic Thought, which maintained that how one's sexuality is expressed is more important than particular sexual acts engaged in.

(8) In a one-paragraph essay explain James Weldon Johnson's thoughts on how sexuality is deeply implicated in race problems.

Historically, white males' categorization of women as either "virgins" or "whores" proceeded along racial lines: white women were symbols of delicacy and purity, whereas black women symbolized an animality which could be sexually and economically exploited. White male guilt was projected onto the black male, who was imagined as a dark, supersexual beast who must be punished and from whom white women must be protected.

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(9) The 20th century is not the first time in Christian history that a major shift has taken place in the perception of sexuality. In the 17th century three Protestant groups in particular, namely Puritans, Anglicans, and Quakers began to affirm that the central meaning of sexuality is loving companionship, not procreation.

(10) Nelson thinks that gay and lesbian people have had a role in the shift in Christian thinking about sexuality and spirituality, particularly in shifts 1 and 6 (or a and f). In an essay of three or four paragraphs, write your personal response to Nelson's ideas. In your own thinking, how important are gay and lesbian people in the emerging Christian understanding of sexuality/spirituality? Explain your views.

(Essays will of course vary. Look for a clear and insightful response to Nelson's ideas as applied to gay and lesbian people. Does the student clearly articulate some of the ways in which gay and lesbian people are stimulating a shift in the Christian understanding of sexuality and spirituality?)

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(C) *The Contributions of Gay/Lesbian People to the Human Race* pages 227-229 of this course manual

(1) In what sense can gay and lesbian people be seen as "black moths", that is, an adaptation of the species that now gives the whole species a better chance for survival? Explain in an essay of one paragraph.

Up to this century the generally non-procreative lifestyle of gay/lesbian people was not needed and in fact a liability in this world. Now this world needs productive, creative people who do not contribute to the population problem. This world needs models of happy and full lives with or without offspring. This world needs a renewed sense of sexuality as going beyond procreation of the species only to a reaching for intimacy and companionship with others.

(2) Pulling outlines four other contributions that gay and lesbian people can give to the rest of the human race:

- (a) Liberation from gender roles and stereotypes
- (b) Mutuality in all relationships
- (c) Responding to hostility in more creative ways than violence
- (d) Bringing an aesthetic, altruistic, and spiritual dimension to life

(3) Pulling cites the John Boswell claim that the very idea of romantic, mutual love between equals came from same-gender relationships. It did not come from opposite-gender relationships because a mutual relationship between a man and a woman is impossible in a patriarchal culture where women are regarded as inferior and even as property.

(4) Briefly explain why the gay/lesbian approach of responding to hostility is such an important model for the rest of the contemporary world.

A non-violent but assertive approach is greatly needed as a model in a world where the slightest armed aggression can easily lead to nuclear holocaust and where a skirmish in one small part of the world affects every other part of our interdependent "global village".

(5) Pulling maintains that there is and has been a disproportionate number of gay and lesbian people involved in:

- (a) the arts
- (b) the caring professions
- (c) religious life and the clergy

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- (6) In a one-page essay give your personal response to Pulling's ideas. Which one or two of these contributions of gay and lesbian people are most important to you? Can you think of other contributions that gay and lesbian people have given or could give to the rest of the world? Explain your views.

(Essays will of course vary. Look for a clear and insightful response to Pulling's ideas, a good discussion of contributions, and a backing up of statements made.)

